

revival. Let him wait until the congregation is ready and then strike.

J. M. Bowman—The experience of evangelists proves that much praying and preparation is necessary. God cannot work with a worldly people.

L. W. Ditch—We are inclined to "force" revivals too much and get along without Christ. "The Lord added to the church" but he cannot add to a church not ready to receive.

C. F. Yoder—The ten days of united prayer were not without connection with the Pentecost. With this let there be systematic, personal work. Have day meetings and private meetings of the workers. Delegate to visit non-Christians, those best suited to reach. Compare notes. Try the house to house canvass.

G. W. Rensch—Do not be afraid of acting out the Gospel you preach. The greatest preparation is to get the members right. More depends upon properly leading the congregation than upon the preaching.

Lessons from Christ and the Apostles on Reaching the Masses.

J. M. Fox—Christ taught "follow me," He spoke so that men understood him, used many parables and illustrations. He impressed himself upon the masses by personal association with them.

Discussion.—W. C. Perry—The church must learn to follow Christ in his example of personal contact with the masses.

C. F. Yoder—This is a living question. The church is not reaching them as it should. Many have hisses for the church and cheers for Jesus Christ. Men must be won for Christ by love. Love can only be manifested by sacrifice. *Personal work* is the great need.

G. W. Rensch—Keep caste out of the church. Get to the masses and treat all alike.

J. M. Bowman—We must be full of faith and this will lead us aright. The rest follows.

Laura Grossnickle—The key-note is *sympathy*. In dealing with people enter into their lives and interests, and show your sympathy.

Systematic Giving.—L. W. DITCH.

God has a system about everything. In teaching systematic giving He required the first fruits and the tithe. From the relation of Melchizedek as a type of Christ to the New Testament we may infer that as Abraham gave a tenth to him so should we give a tenth to Christ. See Ex. 23: 19; Rom. 8: 23; Lev. 27: 3; Heb. 7: 2, 4, 7; Matt. 23: 23; I Cor. 16: 2. While the tithe is not compulsory God as ever blesses him who gives it.

Giving is worship. It gives one a sense of partnership with God. God gives temporal and spiritual blessing to the liberal soul. Ps. 37: 3; Prov. 11: 24, 25; Acts 20: 20: 35.

Discussion. C. F. Yoder—We ought to be ashamed to go back 4000 years, for our standard of giving. "Whoso forsaketh not all that he hath he cannot be my disciple." This implies the principle that every moment, every talent, every resource, we must use in the way that will result in the most good.

FIVE MINUTE TALKS BY PASTORS.

1. L. W. Ditch—What are your greatest pastoral difficulties?

(1.) Natural timidity. (2.) How to go about things. We need a pastor's hand-book.

2. W. D. Furry—How do you hold the children in the church?

(1.) By giving them something to do. (2.) Be one among them.

3. R. R. Teeter—What can the pastor do for the prayer-meeting?

(1.) Attend. (2.) Direct it but not run it.

4. What do you do with persons who dance?

(1.) Let all understand that they cannot be a member and attend them. (2.) Let the sentiment of the congregation be thoroughly understood in the community.

5. W. W. Summers—How get members to quit using tobacco?

(1.) Get them to form strong resolutions and then keep them. (2.) Deal with those who use it as with dancers.

6. W. C. Perry—The relation of the pastor to the Sunday-school.

(1.) It is very close. Let him do whatever circumstances demand, i. e., teach or even superintend. (2.) We can only influence any one by coming into contact. Therefore be in touch with the Sunday-school.

7. J. M. Bowman—How reach the disinterested and negligent? Have not solved the problem. One must know the disposition of the offender. An earnest, private talk is best.

8. Jesse Calvert—The relation of the pastor to the finances of the church. Ministers should be supported, and that too, by definite agreement. Let others, as far as possible look after this, but if necessary, "Be diligent in every good work," at least be overseer.

9. C. F. Yoder—The relation of the pastor to moral reforms. Church and state must be separate—past atrocities prove this. Christ seeks to make good men and this will solve every problem, financial, political, social or moral. Nations are judged here for their vices.

Churches being composed of citizens are a part of the government. Every Christian is also a citizen. Whoever permits an evil, sanctions it, is judged for it. Therefore, it is the duty of the church to wage eternal war against political, as well as personal sins. The pastor as leader of his people must be foremost in this war. All of God's prophets were politicians in the true sense of the term. As pastors let us be active in the present good citizenship revival and while laboring for Christ in the heart and home strike also for "*God in government*."

This is only a partial review. Brother Perry's paper on Long vs. Short Pastors was ordered published. J. M. Bowman presented the interests of the EVANGELIST and Tract Work. The following officers were elected for the ensuing year: President, A. R. Bemenderfer; vice president, R. R. Teeter; secretary, W. D. Furry; treasurer, L. W. Ditch; critic, W. C. Perry. The next meeting will be held at Flora, Ind., the last week in June '96, beginning on Tuesday. For social and spiritual good these meetings are invaluable. This one will long be remembered by our church here and by those from abroad. Let us make the next one an even greater success.

THE MYSTERY OF GODLINESS.

C. H. BALSBAUGH.

Dear Brother and Sister Ritter:—Had I known that there is one soul among the readers of the EVANGELIST pining for a fresh morsal from my pen, I surely would have cut a slice from heaven's loaf for you. Some are criticizing me sharply because I confine myself exclusively to the pantry of Calvary, and never offer the leeks and garlic and cucumbers and broth of ecclesiastical dietetics. I am glad you are rising into the sphere in which you do not even know Christ after the flesh, and much less anybody else. II Cor. 5: 16. If you look only unto Jesus, and see him *above* all things as well as *in* all things, you cannot fail of "the peace of God, which passeth all understanding, to keep your heart and mind through Christ Jesus." The presence of Christ *with* and *among* his disciples was a glorious privilege. But his presence *in* us by faith through the Holy Ghost, "doth much more exceed in glory." Without the divine Incarnation, there is no Christ. Without faith he is to us nobody. Without the apprehension of its object faith is dead. Any faith about Christ as a subject of credence and contemplation, can never lift us above ourselves. Here is where thousands among us find our religious experience. This accounts for the